THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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THE STATEHOOD INAUGURAL CELEBRATION.

[CONTINUED FROM PAGE 71.]

THE second effort for Statehood was made through the Legislative Assembly of 1854-5. It was the fifth annual session and convened at Fillmore, in Millard County, then the capital of the Territory. Heber C. Kimball was president of the Council, and Jedediah M. Grant, speaker of the House. The Legislature passed an act authorizing an election of delegates to a Territorial Convention which was to prepare a state constitution and memorialize Congress for admission into the Union. The convention assembled at Salt Lake City, on March 17, 1856. Ten days later the Constitution and Memorial were adopted, and Hons. George A. Smith and John Taylor were elected delegates to present the same to Congress.

The delegates proceeded to Washington, and presented the Memorial to Congress, but the record makes no mention of any action thereon.

The third movement for Statehood began early in December, 1861. On the 9th day of that month the Utah Legislature convened in regular session at Salt Lake City, and organized by electing Daniel H. Wells president of the Council, and John Taylor speaker of the House. At the beginning of the session a bill was introduced for an act providing for a convention of delegates for the formation of a constitution and state government. The bill being passed by both branches of the Legislature, was presented to Governor Dawson, and by him vetoed. The Governor gave as his principal reason for disapproving the measure, that the time intervening between the passage of the act and the date fixed in the act itself—January 6, 1862, on which to take the sense of the electors of the Territory for or against a state convention, was too short to allow due notice to be given to the people, or for the act to be officially submitted to Congress prior to the election of delegates to the convention, or the

holding of the convention itself. On the other hand the Legislators, and the people generally, held that it was not necessary first to submit the act to Congress in order to render it operative, so far as holding a constitutional convention was concerned. The Legislature was, of course, powerless to do more in the premises, but the people convened in mass meetings on the 6th of January, and elected delegates to a state convention, to be held at Salt Lake City, on the 20th. In the meantime Governor Dawson left the Territory, and Secretary Fuller assumed the duties of the Executive. Among the legislative measures that received the sanction of Acting-Governor Fuller, was a memorial to Congress, asking for the admission of Utah into the Union. On the 20th of January the State Convention assembled at the County Court House, in Salt Lake City, and organized by the election of the following officers:

Daniel H. Wells, president; Wm. Clayton, secretary; Patrick Lynch and Robert L. Campbell, assistant secretaries; and Robt. T. Burton, sergeant-at-arms. The convention was composed of sixty-seven delegates, and closed its deliberations on January 23, after having formulated a Constitution for the State of Deseret and a Memorial to Congress, praying for admission into the Union, and having nominated for an election to be held the following March 3—Brigham Young to be Governor, Heber C. Kimball, Lieutenant Governor, and John M. Bernhisel, Representative to Congress for the proposed State of Deseret. The election was held on the day appointed. The Constitution was unanimously adopted by the people, and the officers named were elected. An election for Senators and Representatives of Deseret occurred simultaneously on the 14th of April, pursuant to proclamation by the Governor-elect.

The first general Legislative assembly of the proposed State convened at the Council house in Salt Lake City. Following are a few paragraphs from Governor Young's message delivered to the Assembly:

"In a republican government like ours I hold that both justice and consistency require that citizens in territories, however few in number, should at least have not only a voice, but also a vote in the representative branch of the general government, a vote for the Chief Magistrate, and their choice in the officers appointed by him, except perhaps, the secretary and judges and other law officers, so far as their official acts are exclusively restricted to business pertaining to the United States as a party; and still more just and consistent would it be were the people allowed one representative in Congress and to elect all their officers with the exceptions already named. And then, when the people in a Territory properly express their wish to assume the responsibility and expense of a State government, upon their presentation of a constitution republican in form, with a petition for admission, the Declaration of Independence, the Constitution, justice, and the most ordinary regard for the rights of their fellow citizens, all combine to counsel Congress to cordially welcome and at once admit that Territory into the family of States, regardless of the number of its population. California, occupying, like Utah, territory ceded to the United States by the treaty of Guadalupe Hidalgo, February 2, 1848, and having passed a short period under what may be called a

military-civil government, met by her delegates in convention, formed a constitution, ratified it on the 13th of November, 1849, by a very unanimous vote, and at the same time 'elected a Governor, Lieutenant-Governor, members of the Legislature and two members of Congress.' On the 15th of December next after the general election, the Legislature convened, organized, proceeded to elect the State officers made elective by the constitution, two senators to Congress, and to legislate upon such matters and in such manner as in their judgment circumstances required. Thus California, without having undergone a territorial pupilage, stepped at once upon the platform of state action, and was admitted into the Union on the 9th of September, 1850, and that, too, as constitutionally, lawfully and properly as any other state has been admitted, having 'a substantial civil community and a republican government.'

"On the 1st of September, 1849, the day the convention began its session, the largest number claimed by California was some 43,000, a number probably about one-half the present population of Utah. I think this places us comparatively on a very respectable footing as to numbers, and do not see that anyone can consistently object to the larger number doing what was sanctioned on the part of so much the lesser number. It may also be proper, in order to verify an historical event, to here remark that the sudden increase of population in California in 1849, from the best information I have, was chiefly due to the previous first known discovery there of gold by members of the Mormon battalion, which battalion also very efficiently aided in wresting from Mexico that fertile and valuable region. Again the census of 1860 shows the population of Oregon to be 52,564, and she enjoys all the blessings and privileges of state government, on an equality with her sister states."

An adjourned session of the Assembly was held on April 16, when other states officers were chosen as follows:

U. S. senators to Congress, Wm. H. Hooper and George Q. Cannon; secretary of state, Daniel H. Wells; treasurer, David O. Calder; auditor of public accounts, Wm. Clayton; attorney general, Aurelius Miner; chief justice, Elias Smith; associate justices, Zerubabel Snow and Seth M. Blair.

Senator-elect Hooper set out for Washington on the 26th of April, 1861. His colleague, Senator-elect Cannon, who was in Europe at the time of his election, joined him at the capital, and Dr. Bernhisel was already at the seat of government, having been elected to represent the Territory as delegate the previous year. Despite every favorable indication, this effort for statehood also failed of success. The Constitution and Memorial carried to Washington by Senator-elect Hooper, were presented in the House of Representatives by Delegate Bernhisel on the 9th of June, and in the Senate by Vice-President Hamlin, on the day following. At the same time Mr. Latham of California moved that the Constitution and Memorial he printed, and that the senators-elect be admitted to the floor of the Senate. The motion was referred to the committee on Territories. Next day Mr. Latham offered a resolution to the same effect which was laid over. No further action was taken with reference to statehood; but

instead, Congress passed an act to punish and prevent the practice of polygamy in the Territories and other places, and disapproving and annulling certain acts of the Legislative Assembly of the Territory of Utah.

The fourth attempt for statehood for Utah occurred in 1867. The Legislature held in January of that year, passed an act in which it was provided that at a special election to be held on the first Monday in February following, a representative to Congress for the State of Deseret should be chosen and the constitution of the state, with certain amendments thereto, be submitted to the people for their ratification or rejection. The principal amendment proposed was with reference to the western boundary line of the State, which was fixed to conform to the western boundary line of the Territory as defined since the taking of a portion of the Utah's domain to form a part of Nevada, which occurred in 1866. The election was held on the appointed day, nearly 16,000 votes being cast. The amended Constitution was adopted, and Hon. Wm. H. Hooper was chosen representative to Congress for the State of Deseret. But Congress did not confer the state government asked for and the accompanying memorial asking repeal of the anti-polygamy act of 1862 was denied.

The fifth endeavor was made in 1872, when the Legislature in January passed a bill providing for a convention to adopt a state constitution and submit it to the people. January 27, the proposed act was vetoed by Governor Woods, whose message was an extended criticism of the Legislature for passing it. The lawmakers, however, proceeded to effect their purpose by immediately adopting a joint resolution containing the provisions of the vetoed bill. The Constitutional Convention, which consisted of one hundred and four delegates, met in Salt Lake City, February 19, 1872. In the nominations for delegates to the Convention, which were made at mass meetings, distinctions of party and creed were set aside, and of the nineteen delegates from Salt Lake County, nine were non-Mormons. The following named composed the Salt Lake county delegation:

Orson Pratt, Albert Carrington, Aurelius Miner, John Sharp, Albert P. Rockwood, Reuben Miller, William Jennings, George Q. Cannon, John T. Caine, Zerubabel Snow, David E. Buell, Wm. Haydon, Thomas P. Akers, Thomas Fitch, P. Edward Connor, Enos D. Hoge, Frank Fuller, Eli M. Barnum, and Hadley D. Johnson. After the election, General Connor refused to take part in the Convention, claiming that he was a resident of California. Gen. Barnum was made president of the Convention. When the regular order of business was entered upon, the constitution of the state of Nevada was selected as a basis. It was at this point that Judge Wm. Haydon moved that the convention adjourn sine die. He stated that he had been elected to the Convention without his consent, and that he was opposed to a state government for the reason that the people had not declared in favor of it by public meetings and resolutions, petitions, etc.; that the population of the Territory was insufficient; that the increased taxation would be an onerous burden on the citizens, and that the Convention was called without authority of Federal or Territorial law. The motion led to a long and animated discussion, reaching to the close of

the third day's session. The principal speakers were Gen. Buell, Hon. Thomas Fitch, Col. Akers, Hadley D. Johnson Esq., Gen. Barnum, Hon. Geo. Q. Cannon, and Judge Haydon. When a vote was taken, the result was ninety-three to one against the proposed adjournment.

It was during the consideration of this motion on the second day of the convention, that Mr. Fitch delivered a speech which made him famous in Utah, giving an elaborate review of Utah affairs, and advocating a concession by the majority regarding the practice of polygamy. He made an impassioned appeal to the delegates to incorporate in the Constitution they were about to frame a provision in harmony with what he believed to be the urgent necessities of the situation, and argued that there was no safety to the people of Utah without a state government, and that they could have no state government, without making concessions. Following is a brief excerpt to show the line of his reasoning:

"I am not here to attack polygamy from a theological, moral, or physical —but from a political standpoint. Certainly I do not propose to question the pure motives or the honesty of those who believe in and practice it. I am inclined to agree with, Montesquieu and Buckle that it is an affair of latitude and climate and race, and on these grounds alone its existence among a Saxon people, living in the north temporate zone, is a climatic anomaly. It did not grow out of any structural, or race, or social, or climatic necessities, and if it be, as asserted, the offspring of revelation here, I can only say that it needed a revelation to start it. That it has Scriptural patriarchal origin and example is probably true, but that was in another age than ours, and in a different land. If Abraham had lived on the line of the overland road in the afternoon of the nineteenth century; if Isaac had been surrounded by forty monogamous Yankees; if Jacob had associated with miners and been jostled by speculators, there would, I apprehend, have been a different order of social life in Palestine. The Mormon doctrine may be the true theology, and the writings of Joseph Smith the most direct revelations. The practice of polygamy may be a safeguard against the vice of unlicensed indulgence, and the social life of Utah the most sanitary of social reforms. All the advantages claimed for this State, may be actual, but nevertheless the fact exists that polygamy is an anomaly in this Republic, existing hitherto by the sufferance of a people who now declare that it shall exist no longer."

The movement for a state government was warmly supported by all the speakers except Judge Haydon, the maker of the motion to adjourn. Referring to the proposition to surrender polygamy, he entreated the Mormons not to look with favor upon the suggested concessions, and among other things said:

"The peroration of my colleague's speech was mainly confined to appeals to the majority to sacrifice what they call a divine ordinance of their religion for the coveted bauble of state government. Why, what change has come over the spirit of your dreams, that you with greedy ears court the sweet cadence of the pleader's voice, wooing you from Charybdis to be wrecked on the treacherous Scylla! From conversation with many of you, whom I believe to be gentlemen of integrity and honest religious

convictions, from what I know of your history, your persecutions, trials, and privations for your religion, I am not prepared to believe that, without a new revelation, prosperity has so weakened your faith as to trade off a divine ordinance for a 'tinkling cymbal.'"

On the fourth day of the convention the committee reported the ordinance and bill of rights which was to be irrevocable without the consent of the United States and the people of the State of Deseret, and its fifth section as adopted was as follows:

That such terms, if any, as may be prescribed by Congress as a condition of the admission of said State into the Union, shall, if ratified by majority vote of the people thereof, at such time and under such regulations as may be prescribed by the convention, thereupon be embraced within and constitute a part of this ordinance."

The Convention closed its labors on March 2, 1872, after electing Hons. Thomas Fitch, George Q. Cannon, and Frank Fuller to proceed to Washington and co-operate with Delegate William H. Hooper in presenting the Constitution to the President and Congress. On March 18, the election provided for in the Constitution was held, the document being ratified by 25,160 votes in favor and 365 against it. It was at this time, (1872) that the first effort was made to harmonize local politics with those of the great national parties. On the 15th of March a call was issued to the Republicans of Utah inviting them to send delegates to the party convention to be held in Salt Lake City, April 5. The call was signed by Frank Fuller, Daniel H. Wells, Thomas Fitch, Wm. Jennings, and many others. On April 3, a call was also made, signed by Thomas P. Akers, Hadley D. Johnson, E. D. Hoge, and others, for a Democratic convention to meet April 8, at Salt Lake City. Both conventions were held and were enthusiastic in their work, but the movement failed of success because of the defeat of statehood, which was encompassed through the efforts of the Liberal party. Congress again took adverse action upon Utah's petition for statehood, failing even to intimate upon what terms of compromise it would consider and act upon her application for admission.

Ten years elapsed before the next attempt, the sixth, was undertaken. It arose in the Legislative Assembly of 1882, when a joint resolution was passed authorizing a constitutional convention to be held, April 10, 1882. The Convention, which was composed of seventy-two delegates, met at the City Hall in Salt Lake City, on the day named, and organized by electing Joseph F. Smith, president; L. E. Harrington, and Edward Dalton, vice presidents; Arthur Stayner, secretary. The Convention was in session seventeen days, the Constitution being adopted on April 26. The name of Utah instead of Deseret was adopted as the name of the proposed State. In May following, the Constitution was ratified by the people, and in June the Convention assembled, prepared a memorial to Congress, and selected as delegates to present the same to Congress, Hons. John T. Caine, Wm. H. Hooper, James Sharp, Wm. W. Riter, F. S. Richards, D. H. Peery, and W. D. Johnson, Jr. This duty was immediately fulfilled, but met with no response by Congress.

The seventh Statehood movement was in 1887. The Convention met in

the City Hall, Salt Lake City, on June 30. Sixty-nine delegates were present. Permanent organization was effected by the election of Hon. John T. Caine, president; E. G. Woolley, first vice president; James T. Hammond, second vice president; Heber M. Wells, secretary.

Daily meetings were held, Sunday excepted, until July 7, when the Constitution was adopted and the Convention adjourned.

The Constitution contained a section which read: "Bigamy and polygamy being considered incompatible with a republican form of government, each of them is hereby forbidden and declared a misdemeanor. Any person who shall violate this section shall, on conviction thereof, be punished by a fine of not more than $1,000.00 and imprisonment for a term not less than six months and not more than three years, in the discretion of the court. This section shall be construed as operative without the aid of Legislation, and the offenses prohibited by this section shall not be barred by any statute of limitation within three years after the commission of the offense; nor shall power of pardon extend thereto until such pardon shall be approved by the President of the United States." Utah was the name chosen for the new State.

Hons. Franklin S. Richards, E. G. Woolley, and W. W. Riter were elected delegates from the Convention to proceed to Washington, and with Hon. John T. Caine, then Delegate to Congress, present the Constitution to the President and Congress, and urge the passage of an act admitting Utah into the Union.

The committee appointed to prepare the memorial to accompany the Constitution, consisted of Hons. J. E. Booth, C. C. Richards, James Sharp, J. F. Wells, and Andrew Jenson.

Later the Constitution was adopted by the people, the vote being 13,195 for and 504 against, but as in the preceding instances, Congress turned a deaf ear to Utah's appeal, and the statehood question practically dropped out of sight, until after the division of the people on national party lines in 1890-91.

[TO BE CONTINUED.]

FACTS AND EVENTS.

A fearful explosion occurred in one of the coal pits in South Wales last week, killing fifty seven persons out of about eighty who were working in the mine at the time. Had the explosion taken place an hour or so after it did there would have been nearly one thousand men at work, and there is no telling how many of these would have perished.

A bill has been introduced in the Austrian Diet for the establishment of asylums for drunkards. This it is thought will be a powerful means to aid in the fight against alcoholism. According to this bill the judges are given authority to put any person into such an institution who has been punished three times during the course of a year; such persons also who have been treated for diseases of the mind produced through over-indulgence in strong drinks, but who have not obtained sufficient control over themselves to resist the dreadful power of their appetites; and further they have authority to incarcerate habitual drunkards, who without being exactly diseased in their minds, are, however, dangerous to their surroundings. The patients can be retained against their will but not more than two years. If a person considers that he is illegally retained in such an institution he has the right to have the matter brought before the courts.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 6, 1896.

ASHAMED OF THE GOSPEL.

It has been repeatedly and truthfully stated that there are more people outside the Church of Jesus Christ of Latter-day Saints who are really convinced that the Gospel taught by that Church is the one Christ and His Apostles and disciples taught, than there are members of that organization in England. The statement may sound a little exaggerated on first thought, but a little observation and investigation will show that it is at least not far from the truth.

We know of a man who has not yet been baptized into the Church, but has taken a great deal of interest in it during the last few years, and he states that he has conversed with numbers of his acquaintances on principles taught by the Saints; these people knew that the doctrines were not advocated by other churches, but still would admit them to be Scriptural, and would not take a decided stand against them; but as soon as they were informed that these principles formed a part of the Mormon faith, they would change front entirely, and refuse to discuss them any further, or, perhaps, make some sneering remark to the effect that they could not be right if taught by the Mormons.

The experience of nearly every missionary of the Church is more or less similar to this. A tract will be left at a house and the inmates will read it with interest. If they do not happen to know that the Latter-day Saints and the Mormons are identical they will read another, or two, and will express joy in having found some one who preaches the principles contained in the New Testament. But the moment they learn who the people are that are teaching such doctrines they refuse to have anything further to do with the missionaries or the tracts.

The Saints are willing to submit their case on its merits, but they desire the real facts to be known, and then ask for an impartial judgment. They object to being judged by the mere rumors which have been spread through the agency of bitter opponents inspired, not with a desire to enlighten the world on the true state of affairs, but only with a wish to injure the Saints. The fruits of Mormonism can be plainly seen by anyone who will take the trouble to look; they cannot be pronounced evil, and since Christ has said that only a good tree can bring forth good fruit, the inevitable conclusion must be reached that the tree of Mormonism is good. The principles contained in the books and tracts of the Latter-day Saints are said to be correct by people as long as they do not know the

advocates of them; a wicked people could not preach the pure principles of the Gospel of Christ.

When Mormonism was first brought to this country the English people were not familiar with the many false reports that had been circulated concerning it, and hence it was not so unpopular to become a member of the Church as it has since been. When this class who are now glad to read the principles until they know who are preaching them heard the Elders, they received the message with joy, never dreaming that there would be any more sacrifice required of them to join this Church than to adopt any of the popular religions. After seeing what would follow their acceptance of the Gospel they withdrew from the Church, being unable to endure the heat of persecution and scorn that was concentrated upon them. Yet they never could rid themselves of the idea that they had been moral cowards, and when questioned by one who, they knew, would not ridicule them, hundreds have confessed that they knew Mormonism to be true.

Of late years there have been very few come into the Church who had not previously counted the cost, and had thus in a measure become prepared to meet the consequences of their step. There are many who would gladly embrace the Gospel if it required no sacrifices, but they feel unable to stand the ordeal, and prefer to smother their conscience rather than face the scorn of mankind. Could they but know the satisfaction that follows a sincere entrance into the fold of Christ it might give them a little more courage. But if this were the case they would not have the opportunity of showing their loyalty to God and His truth at the cost of other considerations.

Christ said that whosoever was ashamed of Him before men, of those would He be ashamed before His Father in heaven. It will be an awful predicament to be placed in a position where one will know that he had heard the truth yet was afraid to confess it on account of the ridicule of man. It is no wonder that Jesus will be ashamed to own such to His Father. There would be no merit in following the Savior if His path those were the most pleasant and easy in every way; but He will reward who choose to walk in His footsteps though all worldly considerations seem to point in the opposite direction. A soldier that is valiant in the cause of Christ will not be lost sight of in eternity, but one who knows what is right and does it not, will be counted least in the kingdom of heaven.

B.

ARRIVALS.—The following named Elders for the British Mission arrived in Liverpool, per American Line Steamship *Pennland*, on January 31: Herbert Horsley of Soda Spring, Idaho; John W. Crawford and Edwin D. Harrison of Logan, Utah; Walter E. Maddison of Providence, Utah; Hyrum P. Frodsham of Rockland, Idaho; Benj. R. Brough of Randolph, Utah; J. W. Grace, Thomas Bailey, and G. W. McCune of Nephi, Utah. Accompanying them were Mrs. Lena Jenkins and Miss Lena M. Jenkins of Logan, who came on a visit to Great Britain. All well.

RELEASES AND APPOINTMENTS.—The following named Elders have been honorably released to return home February 14, 1896:

George A. Finlayson and George Scott, Traveling Elders in the Scottish Conference;

Alma Johnson, Traveling Elder in the Nottingham Conference;

Henry O. Baddeley, Traveling Elder in the Birmingham Conference;

William Taylor and James Tucker, Traveling Elders in the Cheltenham Conference;

William C. Martell, from presiding over the Welsh Conference.

Elder John D. Peters has been appointed to preside over the Welsh Conference.

Elder Herbert Horsley has been appointed to labor as Traveling Elder in the Birmingham Conference.

Elders John W. Crawford and Walter E. Maddison have been appointed to labor as Traveling Elders in the Sheffield Conference.

Elder Edwin D. Harrison has been appointed to labor as Traveling Elder in the Newcastle Conference.

Elders Hyrum P. Frodsham and G. W. McCune have been appointed to labor as Traveling Elders in the Norwich Conference.

Elder Benjamin R. Brough has been appointed to labor as Traveling Elder in the Manchester Conference.

Elder J. W. Grace has been appointed to labor as Traveling Elder in the Liverpool Conference.

Elder Thomas Bailey has been appointed to labor as Traveling Elder in the Nottingham Conference.

FROM VARIOUS MISSIONARY FIELDS.

WE extract the following from a letter written by Elder Duncan Kippin to Bishop L. M. Grant of West Bountiful, Utah. The letter was dated at Fagalii, Upolu, Samoa, November 29, 1895: "God's cause is steadily growing in this land. There have been about twenty-five added to the fold since the first of October. Among this number was a man by the name of Folau. He is a native high chief judge, second to none in influence among the natives, not excepting the king himself; he is also one of the richest among this people. About five years ago Brothers J. H. Dean and O. W. Lee visited this man. There were also present teachers from three other denominations. Brother Dean was asked to explain his belief. After he did this the chief gave the other teachers a chance, but none accepted the invitation. Since that time the Elders have called on him occasionally until two weeks ago when Brother Sears and I visited him. There were two teachers at his house at the time. He asked us some questions, which were answered to his satisfaction. He also gave the teachers a chance, but as they have poor ground to stand on, they made a very weak argument, which more than ever convinced the judge that ours was the true Church. We left him feeling well, and a few days later he drove down to Fagalii in his cart, his son coming with him. They requested baptism. We asked them some questions, among other things if

they understood thoroughly the obligations they were taking upon themselves. They said they did. They also said they did not care for the scoffs of their fellowmen. They ate dinner with us, then we walked up to the creek and, for the first time in my life, I had the happy privilege of performing the sacred ordinance of baptism. I first baptized Folau, then his son. So this is the way the work prospers; some sow, some water and prepare for the gathering, while others come along and reap. Brother Lee will be pleased to hear of this baptism. There are thirty-five Elders in this mission and there is work for that many more here. Ten of this number are at Tonga, 600 miles south of here, seven on Tutuila, seven on Savaii, and eleven of us on this island. I am pleased to hear of so many young men from West Bountiful going on missions. It will be a great help to the ward when they return, as well as an everlasting benefit to themselves. I would be pleased to hear of others being called."

Elder H. P. Dotson writes to the *Deseret News* from Sturgis, Mississippi, U. S. A., on January 4, 1896: "The opposition to Mormonism, so called, in this community exhibited at the visit of Elders Dotson, Haight, and Pardoe last summer, has cooled down wonderfully. The parties most outspoken in their opposition then are quiet now. Elders Dotson and Ricks are with us, and have been for the past two or three weeks, and from the quietness that now reigns in the community, I imagine that their opponents are ashamed of the stand taken last summer. However this may be, we acknowledge the hand of the Lord in it. The people are softening down to a great extent, without knowing the reason why. They don't understand what they are fighting against, and, perhaps, on a second thought, they concluded to await further developments. But while the world rages, and sectarians are carried about by every wind of doctrine, crying Lo here! and Lo there! the work of the Lord goes on apace, gathering in the blood of Israel, and friends are raised up on every hand who shelter and feed the Elders wherever they go; doubtless many are led to treat them kindly without knowing why. It is quite a puzzle to the sectarian world, that the Elders give all their time and talents to traveling and preaching without purse or scrip, while they themselves cannot afford to do so. They are, many of them, fine Biblical scholars, as well as up in all the sciences, and a common sense view, it seems to me, is that all human schemes must be run with money, and when that supply is cut off the scheme, enterprise, or calling comes to naught. This is a strong evidence of the man-made system of theology as taught by sectarian preachers. Many boldly declare that they will not preach except they are paid for it. This they must have or the work will stop, so far as they are concerned."

A REMARKABLE CASE OF HEALING.

WHILE on a mission to England several years ago, I was laboring in the Manchester Conference. One Sunday evening we were holding preaching services at the residence of Brother David George, in a place called Ebbw Vale. Brother David P. Jones (now of Malad valley), and myself, were the speakers. An excellent spirit prevailed. After the services were

over, and while those present were exchanging their usual friendly greetings I heard some one ask, "How is she now?"

The answer was, "Oh, no better."

This aroused my curiosity, and I inquired, "Whom are you speaking about?"

The answer was, "One of our neighbor's daughters. She is a girl of about thirteen years of age, and was frightened three or four days ago, since which time she has been in fits and spasms, and it takes three or four persons to hold her on the bed."

While reflecting upon her case, I thought it was a terrible condition for any human being to be in, and I felt to have compassion on her. I inquired if they would have any objection to our going and administering to her. Sister George said she would go and ask. In a few minutes she came back and said they were willing. I invited some of the Elders to go with me.

When we got to the house there was a large crowd of people in front and the house was full inside. I thought it would be better if the house was cleared, and I told them it would be necessary that such should be the case, though we had no objection to the presence of the relatives to see all that was done. The crowd then respectfully withdrew and we went into the bedroom where the afflicted girl was. Some persons were holding her by the feet and some had hold of her arms; still she was twisting and writhing in a terrible manner.

We knelt down and asked the Lord to bless us in administering the ordinance of the Gospel to the afflicted. We then laid hands upon her, rebuked the destroyer, and blessed her in the name of Jesus Christ. We then took her by the hands and mentally prayed to the Lord to bless us and the sufferer; and in a little while she became easier. We remained there half or three-quarters of an hour and administered to her again.

Next morning, Brother James Walters, with whom I had stopped, accompanied me to see how the sick girl was. When we knocked at the door, and the mother opened it, we asked her how her daughter got along, and she replied, "Oh, thank the Lord, my daughter slept last night for the first time since she was smitten. The Lord heard your prayers. I know you are good men. Come into the house;" and tears of joy trickled down her cheeks. Just after entering, we heard a voice from the bedroom, "Mother, have those good men come?"

"Yes."

Then the girl said, "Mother, please help me to dress, that I may come and see them."

So the mother went to her daughter, and in a few minutes the girl came bounding out, one of the happiest mortals I ever saw.

After staying a little while I said I would like to visit Bro. George's folks. The girl went along and remained with us until about noon, when I returned with the girl to her home. By this time her father had come from work to his dinner. He was sitting by the fire and looked rather shy. After bidding them good-bye, and going out, I asked Brother Walters what was the matter with that man that he looked so shy, and

he replied, "Oh, he has been much opposed to our people, and I guess he feels a little ashamed of himself."

While riding with Brother John D. Williams, of Kanarra, between Cedar and Parowan, after he had returned from a mission to Wales, a few years ago, he told me that he had traveled in that district distributing tracts. I then told him about the girl's case, and he said, one day, when he was traveling around, a man, not a member of our Church, told him about that affair, just as I had related it to him.—RICHARD PALMER, *in the Contributor.*

PRESIDENT YOUNG'S EARLY LIFE.

THE Elmira, New York, Telegram of December 22, devotes considerable space to an article on the "Great Mormon Leader," as it styles the late President Brigham Young. The basis of the article is an interview with Captain George Hickox, whose ninety-third birthday was last Sunday—December 29—and who is described as "the oldest man in Canandaigua township, a man of remarkable vigor, mentally and physically," and "the only living person who knew Brigham Young before Mormonism had secured a life-long lease upon his talents, and drawn his name into national and world-wide prominence."

The Telegram, after giving Mr. Hickox's story, says of President Young that "he possessed many qualities which could be pointed out to the sons of to-day as well to follow and worthy of development. The theory of Brigham Young, as shown in his early life, and more clearly exemplified in his latter years, was that the poor of the earth should have homes and lands, and that their chief happiness should be found in toil. He was a man of which any sect or country might be proud—of the metal from which heroes are made." Of this early life, the Telegram says in its interview with Mr. Hickox:

"Did I know Brigham Young?" he said, in reply to a question; "well, I reckon; we were boys together, you might say. Brigham used to work for me; one day he left. Years passed and a short time before his death he wrote me a letter; that was the only time I ever heard of him since his departure, except through the newspapers. It was on the old place over yonder," said the old man, pointing to a house nestling beneath a small hill to the west, "that I first met Brigham. That was in the twenties!" and the old man glanced over the meadows as if his mind were crossing the vast expanse of years which had passed, and was bringing back the memories of his earlier days.

The Telegram then recites the coming of the Young family—Brigham, John, Lorenzo, Phinehas, and two daughters—to Canandaigua from Auburn, N. Y., in the latter part of the "twenties," and continues:

Brigham Young was married, and with his wife and four children lived a short distance north of Cheshire. At Auburn he had worked at the printing business. He had not the means to buy a place, and worked as a common farm laborer. He found employment at day labor about the neighborhood, and worked for the Hickoxes a great deal. He was one year older than Hickox. With a family of four children, it was by no means an easy task for the young man to keep both ends within respectable proximity, and the unwelcome wolf from the door. He had nothing

but his wages upon which to support his family, but they were never known to want. It was while serving in this humble capacity that Brigham Young showed the qualities that were in him. He was not contented with his lot as a farm laborer, but he performed his humble duty well. He had a thirst for knowledge, and every source within his reach he utilized. His kind and agreeable disposition won him friends from all the community. In sickness, Brigham was a wise counselor. Whatever the disease, he could prescribe, and his remedies and advice were much sought throughout the neighborhood. He was often heard to remark that what was worth doing at all, was worth doing well. He believed in it; he practiced it, and his name is now written upon the nation's history as one of her greatest natural leaders of men.

As an illustration of the habits of the young man, the following is given:

"I was chopping wood one day," said the old man (Hickox,) continuing in a reminiscent mood, "when Brigham came over and wanted to borrow a dollar, 'Chop wood with me to-day and earn it,' I said. Brigham was very poor and work was not easily found. He was glad of an opportunity to earn the money, and in two days we had chopped together eighteen cords. At another time Brigham owed me a bill. One day he came to me and confessed that he saw no way of being able to pay it, unless I would accept a dozen chairs. The chairs were done; they showed the handiwork of Brigham Young; they were honestly made." The writer was invited to the front porch, where one of the set, well preserved, is still doing duty.

Regarding the occasion when the Gospel restored through the Prophet Joseph was brought to the subject of its sketch, the Telegram says:

During the time that Brigham Young was a resident of Canandaigua, Mormonism was beginning to stir in a few localities. Brigham was peculiar in his religious belief, and was a faithful adherent to church. To within a very short time of his departure, Mormonism seemed to have no grip upon the young man; but he was looking for a higher calling than that of a common farm laborer. Something was in store for him. The day came. Mormon missionaries were flooding the country. In the old meeting house in Brigham's district, meetings were held, and Brigham was converted. He worked for the Hickoxes at that time. A few days after his conversion three men came to the farm. They inquired at the house for Brigham, and were told that he was working on a hill in the rear. "Brigham and I were cradling grain together that day." said the old man. "I saw a man come up the hill. When he saw Brigham he went toward him and the two held a few minutes' earnest conversation. After the stranger had left, Brigham said to me: 'George, I am not going to work for you any more.' I was surprised at this sudden declaration, and asked the reason. 'I am going in better business,' he said. 'I am going to preach the everlasting Gospel.'" His earnest manner betokened the veracity of his statement, although it was at first treated with sarcasm by the employer.

The article then states that the men who called were Mormon missionaries, with whom the new convert went to Auburn, taking his family. The date of this is given as late in the summer of 1832. The sending of a letter to Captain Hickox, by President Young, in 1875, is then recounted, followed by complimentary remarks on the part of the Telegram, which states that President Young "would have been a great man or leader in any department of life." Aside from its entertaining references to the early life of

President Young, the publication in the Elmira Telegram is quite interesting from the evident pride with which it points to the fact that Brigham Young once made his home in that neighborhood—an event which would not always have been referred to in so pleasing a manner. In the changed spirit of the present there is another evidence of how the Almighty operates among men in decreeing that justice shall be done to those who forsake all to follow Him.—*Deseret News.*

UTAH NEWS.

(Summarized from State papers.)

A discovery of gold is reported to have been made near Grapevine Springs in Washington County.

The balloting by the members of the Legislature resulted in the election of Frank J. Cannon and Arthur Brown as Senators from Utah.

The prosperity of the Utah Sugar Company is shown by the declaration of a ten per cent. dividend to be paid to the stockholders on March 2.

The press all over the United States is making some very complimentary allusions to the admission of Utah. Very few papers have anything unpleasant to say on the subject.

In 1895 the people of Price, Emery County, shipped 300,000 pounds of asphaltum to the Eastern States. This is thought to be only a small amount compared with what will be sent out in 1896.

During the last four years Lehi has had a standing committee whose duty it was twice a year to provide a social gathering free to all the old people above 65 years of age. This winter's entertainment took place on January 16, and was pronounced equal or superior to all previous efforts.

John M. Browning of Ogden has given his attention for some years to the invention of improvements for firearms. His success is shown by having his gun adopted by the United States Navy department. There was a hot competition between Mr. Browning's weapon and several noted guns, among them being the Maxim, Hotchkiss, and Gatling machine gun.

The question as to whether the probate judges appointed by President Cleveland shall continue in office until their full term expires has been submitted to the courts for settlement. The judges, by their attorneys, are contending that they should remain, while the new state attorney general is of the opinion that the terms of all territorial officers ended on January 6.

Work of fitting up the Social Hall with bath rooms, library, etc., for the Mutual Improvement league has commenced, and it is expected that in the course of a few days everything will be in good running order. The gymnasium under the direction of an eastern professor, has been open for two or three weeks, and members have been given an opportunity to develop themselves physically by application to its machinery. Quite a number of the M. I. associations have been visited by representatives of the league, with a view to laying its workings before the members and stirring up an interest in the laudable enterprise.

David P. Anderson has made by hand and presented to George M. Cannon, President of the State Senate, a cane made in two sections. The handle, which shows very beautifully the markings of the wood, is in one piece, the body of the cane is another, and the two sections are separated by a ring of mountain mahogany, which was taken from the wood prepared for the floor of the nicest room in the Salt Lake Temple. The main part of the cane itself is made from osage orange; the tree from which it was taken having been planted by one of the pioneers, Hon. A. O. Smoot, in Sugar House ward, soon after the arrival of the Pioneers in Salt Lake valley.